

When Wm. Meeks became the first presiding elder in 1859 of what later became the Stake he labored under the authorities of Provo Ward. The record shows that John Jordan and Wm. Wall also presided in the valley until in 1861. Joseph S. Murdock was appointed Bishop of the Wasatch Ward. His counselors were Jno. Witt and Thomas Rasband. About 1863 Bishop Murdock was called to the Muddy as a colonizer and was succeeded temporarily by Wm. Cluff. The jurisdiction of these officers extended into the Uintah county, part of which was set apart about this time by President Abraham Lincoln, as an Indian Reservation. At that early time the climate was severe. Transportation to and from the valley was mainly by ox teams, the agricultural season was too short to insure good crops, and it took strong hearted people to bear the vicissitudes incident to the pioneering of an unbroken country. Then, too, the Indians were hungry and quarrelsome, causing considerable anxiety to the settlers. The General authorities foresaw that a builder especially along temporal lines was needed—a captain of industry—a leader of men—to take the initiative in the development of the valley. The man of the hour, selected to meet the special needs of the people, was Abram Hatch, who became Bishop of the valley in 1867, arriving in December of that year. He chose Thomas H. Giles and Henry S. Alexander as his counselors. For some 33 years this presi-

sence of regular school books, the Doctrine & Covenants and Book of Mormon were the standard school library until other books could be provided? Brigham J. Young, it is claimed, was the first school teacher. Evolution upwards, has been the experience of the Latter-day saints. It was not long before the little log school building was substituted by a commodious rock structure which stood in the northwest part of Heber City, followed soon by the erection of a stone building in the northeast, having recently been purchased by the First Ward for meeting house purposes, and one in the south western part of the city. Thus education of the intellect went hand in hand with the development of the soul and among this thriving, growing community. Saloon or other disorderly houses were not needed in those days. The pioneer would not sell themselves to poison.

In the year 1873 the Heber social hall was completed, and dedicated on November 23rd, nor can it be wondered at that the people were proud of such a building, in which so many social gatherings have been held, providing the innocent amusements that help busy people to live long. This home did good service until, through necessity from the increasing population, the magnificent stone tabernacle was built by the saints, which was completed on May 5, 1889. While the Stake was thus advancing wards were being organized and equipped with public buildings and presiding officers.

Up to December 13, 1873 the Stake existed only as a ward and on that date, the history states, the Wasatch Ward Conference was held.

August 28 and 29, 1875 Elders John Taylor, Wilford Woodruff, and George Q. Cannon of the Quorum of the Apostles, were present at a conference. It was at this time that the saints all renewed their covenant through baptism, testifying anew of their devotion to the work and their determination to continue their fight for righteousness.

In the gatherings of the saints in those days the necessity for mingling the spiritual with the temporal was clearly understood and was not objected to, and it was not uncommon to have sermons preached upon improving your homes by setting out shade trees, repairing fences and whitewashing them; cleaning out irrigation ditches, etc. March 1871 the community as a part of a meeting service, appointed a police commission to keep the several fields clear of stock so that crops would not be ruined in transit. Jno. Lee was to guard the field east of town; James Carlile, George Giles, Phillip Smith and Jonathan Clegg for west or Big field. Robert Duke was allotted the north field. Each were to receive as compensation \$25 cents per each head of stock taken up, which the owner must pay. Every free holder was to receive a certificate from the policeman that his fence was in good condition. In these days the people were their own lawyers, they formed their own courts and serious disputes seldom ever arose.

What purports to be the first Conference of the Wasatch Stake, was held about 1876, when Elders Orson Pratt and Joseph F. Smith of the Quorum of the Apostles, were present. President Smith presented Abram Hatch and counselors as the proposed Stake Presidency, which was unanimously sustained by the saints pre-

HISTORY OF WASATCH STAKE.

The territory that originally comprised the Salt Lake Stake of Zion, which was organized shortly after



The Stake House in Heber City.

The sturdy pioneer first set foot in the valley of the mountain, now form a dozen Stakes, thriving and thickly populated. Among the foremost of these church divisions is the Wasatch Stake of Zion, itself an ecclesiastical vision that has gone through many changes since its first organization.

deney worked together without a hitch; during which time a physical transformation took place in the country that in itself was a miracle. The sage brush plains had been changed to grain and hay fields, orchard and garden spots. The wild lilly gave way for the sweet peas and roses and large comfortable homes and barns flourished. The elements were modified so that agriculture became a leading industry. The people prospered.

But pioneering necessitated pioneer ways, and it is no wonder that the people were satisfied with rude log homes. Among the first of these forest mansions to be built was used for a school house. Jno. M. Murdock superintended the building in 1860

